A SERMON PREACHED AT THE FVNERAL OF

Mr. ARTHVR VPTON ESQVIRE *in* Deuon.

BY

IOHN PRESTON, MINISTER of Gods word.

ESA. 40.6.

A voice said, cry, and he said, what shall I cry, all flesh is grasse, and all the grasse thereof is as a flower of the fielde.

LONDON,
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TO THE VVORSHIPFVL AND MY VERY GOOD FRIENDS, Mr. IOHN VPTON *Esquire, and to his vertuous and religious wife,* Mistresse *Dorothy Vpton*, all prosperous welfare tending to eternall safetie.

AS *one not ambitious, but desirous to set foorth the glory of God, to declare his truth and publish his mercies, I haue presumed to present this small Treatise to your viewe, wherein is handled the shortnesse and fewnesse of mans dayes, the frailtie and vncertaintie thereof, how he is mortall, euery day dying, because euery day life shortneth, & the rather because it was preached at the Funerall of your deare Father. I knowe* Salomon *findeth fault with writing many bookes, saying*, there is no end in writing many bookes, *but they are such doe defend false doctrine, and vaine opinions which he taxeth, such as set foorth the glory of God he commendeth. This inconsiderate age of ours, is more willing to entertaine idle Pamphlets & vaine toyes, with fond*

Eccles. 12. 12. *Tenet insanabile multos scribendi cacoethes.*

inuentions haue excogitated, then to embrace such laudable enterprises which further the kingdome of God, or perswade the truth of Religion among the sonnes of men. I knowe some will not spare to barke at this, but I will passe by the Scillean dogges, *and stop my eares, as* Ierome *speakes, esteeming* Zoilus, *nothing at all, nor much regarding such as carpe at each monument of pietie, and in a preiudicate opinion reiect and discharge their paines who shall but crosse the watch of their wicked delights. I doubt not but with you and with all good Christians it will finde acceptance.) It is vnworthy the worlds view, being the fruits of a short conception, the effect of a distracted study, oft hindered and perturbed by sinister courses. Thus thankefully remembring my selfe, doe commend your wayes to the Lord, that they may be prosperous, your sorrowes easie, your comforts many, your vertues eminent, your consciences quiet, your liues holy, your deaths comfortable, your election sure, and your saluation certaine, remaining.*

Scillæos canes obdurata aure transibo. Iero.

Yours in all Christian affection,

IOHN PRESTON.

A SERMON PREACHED AT THE FVNERAL OF ARTHVR VPTON *Esquire in* Denon.

PSAL. 103.15.16.

Mans dayes are as an herbe, as a flower of the field so florisheth he.
For the wind goeth ouer it, and it is not, and the place thereof shall know it no more.

THis *Psalme* is *laudatiue*, wherein *Dauid* doth praise God for diuers benefits partly in particular bestowed on him, partly on all mankinde, and partly on the people of *Israel*. The first part of praise he propoundeth vnder the forme of an exortation, in the first and second verse. The benefits bestowed on him he setteth downe to be fiue, 1. remission of sinnes, 2. regeneration, 3. deliuerance from dangers, 4. giuing victuals, and necessary foode, 5. strength of body, all which are contained in the 3.4.5. verses. The benefit bestowed *Epimetrixos.*

on the people of *Israel* were these, the opening of his word, the remission of sinnes, and the moderation of chastisements, from the 7. to the 13. then hee amplifieth this moderation, from the fragilitie of humaine nature, saying, *God knoweth whereof wee are made, hee maketh vs*, therefore he knoweth vs, he made vs *of dust*, Gen. 2. 7. and *he remembreth that we are but dust, thou art dust*, Gen. 3. 14. *and dust shall returne to the earth*, as it was, *Eccles.* 12. 7. And so euery man shall become no man, for that which is taken from the earth shall returne to the earth, dust shall returne to dust, and earth to earth: wee are borne that we might die, and wee must die that we may liue, by dying to reuiue, by leesing life to winne the goale of eternall felicitie. There is litle cause either to loue life, or to feare death: and motiues to perswade vs to mourning, that our inhabitance is prolonged, and our decease adiourned. *As all riuers goe into the sea*; *Eccles.* 1. 7. So all men must goe into the graue. Death is the tribute of all, the prison of all, the mistresse of all, and the receptacle of all. *Mans dayes are as an hearbe, as a flower of the field, so flourisheth he. For the winde goeth ouer it, and it is not, and the place thereof shall know it no more*, in which words,

Gen. 2. 7.
Gen. 3. 19.
Eccles. 12. 7.
Puluis in pulnerena: Humus in humum. Nascimur vt moriamur.
Eccles. 1. 7.

2. things are remarkable,
1. The fragilitie of humaine nature in the 15. v.
2. A reason at the 16. v.

The fragilitie of humaine nature is expressed by a twofold comparison.

1. Com-

1. Compairing mans dayes to an hearbe, *mans dayes are as an hearbe.*
2. To a flower of the fielde, *as a flower of the field so florisheth he.*

It is as much as if the Prophet had saide, though man be an excellent creature litle inferior to the Angels, yet he is a fraile creature, soone come and soone gone, his dayes are like the hearbe which is the life of the earth, *and a flower of the fielde*, which is the glory of the hearbe as the hearbe groweth, and as the flower florisheth, so now groweth and florisheth, and as the hearbe and flower soone wither, so man soone fadeth away, *if the winde blow* on the hearbe or grasse it is gone, and it commeth not to his place againe: so if death blow, or depriue man of breath, hee is dead, hee is gone, and the place wherein hee liued, hee shall liue no more, and the eye which hath seene him, shall see him no more. The metaphrase.

Mans dayes] The word is *En sh* man, which is a common name, and sometimes particular. As *Homo* is a common name to all men in one tongue: so *En sh* is a common name of all men in the holy tongue. God named the first man *Adam, let vs make man*, Gen. 1.26. Let vs make *Adam* that is man, *Adam* from *Adamah*, which is moist earth, fit to receiue formes and impressions, he was so named that he might keepe in memory, that he was but earth. Our first Parents called their second sonne *Habel*, Gen. 4.2. or *Hebel*, which is vanitie, vanitie is a matter which is nothing, or that which Text. Pagin. *Lingua Hebraica Adam ab adamach terra madida apta ad formas recipiendas. Mercer.* Gen 4.2.

which ſoone vaniſheth away as the breath which goeth foorth from the mouth. *Man is vanitie*, Pſal.39.5. *Like to vanitie*, Pſal. 144.4. *The children of men are vanitie, the chiefe men are lies, to lay them vpon a ballance they are altogether lighter then vanitie*, Pſal. 62.4. The ſence is, if men ſhould bee put in one ſcale of the ballance, & vanitie in the other ſcale, men would aſcend, vanitie deſcend, that is, men would be found lighter then vanitie: men are vainer then vanitie it ſelfe. He was ſo named that he might keepe in minde the vanitie of his humaine condition. *Zeth* named his ſonne *Enoſh*, *Gen.* 4. 26. which is to be weake or fraile, that hee might keepe in memory the frailtie and infirmitie of humaine condition, and ſo it is a common name of man.

Pſal.39.5.
Pſal.144.4.
Pſal.62.4.
Homines ſunt ipſa vanitate vaniores, Caluin.
Gen.4.26.

Doct.1. *That all men both by name and by nature, are fraile and weake*, mans name doth bring ſo much to mans remembrance. Man *brought nothing with him into the world*, 1.Tim.6.7. In his infancy he cannot helpe himſelfe, in his old age he muſt be holpen, the helper of other creatures, muſt haue his helpe from God the Creator. Other creatures can ſhift for themſelues, but man is ſo weake that he muſt bee fed, warmed, nurced and nouriſhed by others. Hee is ſubiect to ſickneſſes, to diſeaſes, to troubles, to ſorrowes, to the famine, to the plague, to warre, and to many more miſeries, *man is borne vnto trauaile*, Iob.5.7. This life is full of the griefe of things paſt, of labour and paine of things preſent, and of feare of things to come. The ingreſſe into life is lamentable, becauſe an infant begins his life with teares, as it were foreſeeing the euils to come, the progreſſe weake, becauſe many diſeaſes afflict vs,

1.Tim.6.7.
Iob.5.7.

and

and many woes vexe vs, and the egresse fearefull if we be not in Christ, and haue put him on, *Rom.*13.14. Rom.13.14.
man beginneth his race with crying, and endeth it with grieuing, nay *all mans dayes are sorrowes, Eccles.*2. Eccles.2.23.
23.it is. It is,full of sorrowes both of body and minde. *Abraham* had in the land of *Canaan* no ground of his owne to dwell in, but onely the inheritance of a sepulchre: so man shall haue no more in this life after a fewe yeeres,nay moneths, it may bee dayes but a plot of lodging. This life is rather a death because euery day wee die, seeing euery day we consume somewhat of our liues. The entrance into life is straight wayes the beginning of death. This life is an expectation of death. for euery day we looke for death a scene of mockeries, a Sea of miseries one onely viall of bloud which euery light fall breakes,euery light ague corrupts.

Though man be fraile and weake, yet God loues him dearely, and doth regard him, and doth respect him,hence is it that *Dauid* saith *Lord what is man that thou regardest him*, *Psal.* 144. 4. Man is the slaue of Psal.144.4.
death, a traueller that passeth away, for *here wee haue no abiding citie*, Heb. 12. 14. *We are strangers and pil-* Heb.13.14.
grimes, 1. Pet. 2. 11. *Soiourners as all our fathers were*, 1.Pet.2.11.
Psal. 39.12. Lighter then a bubble, shorter then a mo- Psal.39.12.
ment, vainer then an image, frailer then a venice glasse which is soone broken, more changeable then the winde,more inconstant then a shadow, and more deceiueable then a dreame.God doth also prouide for man foode and raiment: What is here in man to moue God to loue him, *he is conceiued in sinne, and borne in-iniquitie*, Psal.51.5.and *vnlesse he be borne againe,he can-* Psal.51.5.

Vse. 1.

Ioh.3.5. *not enter into the kingdome of God*, Ioh. 3. 5. *His heart is*
Ier.17.9. *deceitfull and wicked aboue all things*, Ier.17.9. And *the*
Gen.8.21. *imaginations of the heart euill*, Gen. 8. 21. *The eyes are*
2.Sam.11.2. *cauements of Lust*, as to *Dauid*, 2.Sam.11.2. *The throate*
Psal.5.4. *is an open sepulchre*, Psalm. 5. 9. *The mouth is full of cur-*
Psal.10.7. *sing and deceit*, Psalm. 10. 7. *The feete swift to shed*
Esa.59.7. *blood*, Esa.59.7. The hands *are extended to all vnmerci-*
fulnesse. Hee doth breake the yoake, and burst the bonds,
Ier.5.5. Ier. 5.5. *Hating to be reformed*, Psal.15.17. Saying, *The*
Psal.50.17. *Lord shall not see*, Psal.94.7. *It is in vaine to serue God,*
Psal.94.7. *and what profit is it if we keepe his commandements*, Ma-
Mala.3.17. lach.3.14. *By nature man is the child of wrath*, Ephes.2.
Ephes.2.3. 3. *The sonne of disobedience*, Collos.3.6. Nay, *a beast by*
Col.3.6. *his owne knowledge* Ier.51.17. Yet God loues man, and
Ier.51.17. will make him *coheire with Christ*, Rom. 8.17. Yet not
Rom.8.17. all but the Elect God doth giue to vs, we can giue no-
thing to him, nothing doth come to him, if we stay in
him, nor nothing doth depart if wee stay not in him,
on either side he is our profit, whether he stay in vs, or
we in him. To the sicke and weake he is a keeper, tur-
Psal.41.3. ning their bed in their sickneſſe, *Psal.*41.3. To the man
Mat.9.2. of the *Palsie*, he was health, *Mat.*9.2. To *Lazarus* that
Ioh.11.44. was dead he was life, *Ioh.*11.44. To the blinde he was
Luk.15.4.5.6. sight, *Ioh.*9.9. To the *lost sheep* he was saluatiõ, *Luk.*15.4.
Ioh.14.6. 5.6. To such as goe *astray* he is the way home, *Ioh.*14.6.

Vse. 2. The second vse may iustly reproue such as neuer minde their weake and fraile condition. Wee should meditate on death in life, then death would not be so ghastly and fearefull. In the morning wee should thinke this may be the last day of our life, and in the euening often we goe to bed, we should thinke this may be our last night on earth, so thinking on death

at all times. In all our actions we ſhould conſider with our ſelues, would we doe ſuch and ſuch like things if we were to die inſtantly, and then come to iudgment. We ſhould conſider our liues are but lent vs, they are no free-hold. We came into the world vpon this condition that we ſhould goe out againe, yeelding vp all into the Lords hand: moſt men neuer thinke on death, but put that day farre from them, when there is nothing nearer life then death, it alwayes dogges a man at the heeles. As the ſhadow followeth the body: ſo doth death follow life. If we die to our ſelues in life, we ſhall liue in death to God. Before wee die, ſinne muſt die in vs. Let vs leaue ſinne, before ſinne leaue vs. God will neuer forgiue, that we will not forgiue. Let the olde man die in vs in this life, then Chriſt will liue in vs in death: none are exempted from death of what eſtate or condition ſoeuer. *Salomon* for all his wiſedome died, 1. King. 11. 43. *Sampſon* for all his ſtrength, Iudg. 16. 30. *Abſolom* for all his beautie, 2. Sam. 18. 11. *Ahitophel* for all his craft, 2. Sam. 17. 23. *Dauids* childe for all his youth, 2. Sam. 12. 18. *Methuſhelah* for all his age, Gen. 5. 27. *Lazarus* the begger died, Luke 16. 22. And the rich couetous cormorant died, Luk. 12. 20. Proude *Iezabel* died, 2. King. 9. 33. & *Sarah* which was ful of modeſt humilitie, & humble modeſty died, Gen. 23 2. Kin. are not exempted, from death, for *Saul*, *Dauid*, *Ioſiah* died, Preachers are not exempted, for *Paul*, *Peter*, and many ſuch like haue died. *Phiſitians* which kill many, though cure ſome, die themſelues as ſicke. *Souldiers* the cauſe of many mens deaths, die themſelues as *Cornelius*. As it is moſt true ſome of all ſorts ſhall be ſaued: ſo it is no leſſe true that all of all ſorts ſhall die. Death is a port or hauen whereunto we

1. Kin. 11. 43.
Iudg. 16. 30.
2. Sam. 18. 11.
2. Sam. 17. 23.
2. Sam. 12. 18.
Gen. 5. 27.
Luk. 16. 22.
Luk. 12. 20.
2. Kin. 9. 33.
Gen. 23 2.

all muſt faile through the troubles of this world, whervnto the ſooner we come, the ſooner wee ſhall be deliuered. *It is appointed all ſhall die*, Heb.9.27. decreed in the Parliament in heauen, and Gods decrees are vnchangeable. It is but a minute of time which we liue, and ſomewhat leſſe then a minute, wee are in this world as in another mans houſe, and therefore wee ſhould alwaies minde death. If meanes could free men from deaths arreſt. Kings, Potentates and rich men would not die, for they would giue more then halfe their goods to liue. If ignorance babbling in an vnknowne tongue might ſerue the Papiſts would not, if ſtrength, the ſtrong would not: if skill, the Phiſitian would not: if mirth, the bone companion would not: if ſmoake, the bewitching vanitie of this time, thē the greateſt part of men would not, in a word if any thing would ſerue turne, then death arreſt were not ſtrong enough. Death is ſuch a Purſeuant, that hee will take no baile, no bond, no day for appearance, but the party arreſted muſt preſently *appeare before the tribunall ſeate of God*, 2.Cor.5.10.

Hebr.9.27.

2.Cor.5.10.

As an hearbe] Or as ſome reade it, as *graſſe or hay*. This ſimilitude of graſſe is vſed in diuers Scriptures to this end. The Prophet ſaith, *all fleſh is graſſe*, Eſa.40.6. Not by nature, not by making, not by condition, but by ſimilitude of fragilitie. The holy ghoſt vſeth this ſimily to ſhew the imbecillity of our nature and of our times. And the Apoſtle ſaith, *All fleſh is as graſſe*, 1. Pet. 1. 24. The world of men may bee reſembled to a field of graſſe.

Text.

Eſa.4.6.

1.Pet.1.24.

Doct. 2.

That man is like graſſe for the breuitie of his life, and ſuddenneſſe of his death. The graſſe is ſoone come, and ſoone gone: ſo is man ſoone come, and many times

ſoone

ſoone gone, as *Ionah* his *gourd* was, *Ion.* 4.6. The graſſe when it is greene is beautifull bearing flowers, but being cut downe withereth: ſo man being young hath the greeneſſe of life, then beauty and comlineſſe, but being dead withereth. As the graſſe is to day, and to morrow caſt into the ouen: ſo man liues to day and to morrowe caſt into the graue. There is difference in graſſe a thouſand formes in one field, yet all are alike in this that they muſt wither: ſo there is difference in mens places in the world, but no difference at all in death. As dies the begger: ſo dies the King. It is granted he may haue better attendance, and hee may haue more coſt beſtowed on him. Healthy bodies muſt wither, as well as ſicke bodies. The ſtrongeſt muſt ſtoope as well as the weakeſt. The godly muſt die as well as the wicked, and the longeſt liuer muſt packe along, as well as the vntimely birth. As the mower can with few ſtrokes cut downe thouſands of graſſe: ſo God can eaſily with the ſith of his iudgements cut downe a multitude of men. This graſſe may be brought to wither many waies, if it be eaten by the beaſts, or troaden by the foote of man, or burnt with fire, or cut downe with ſithe or ſickle: ſo man may bee brought, to his ende many wayes, by fire or water, or ſtrangling, or murthering, or the like. When the graſſe is cut and dried, it is meate and fodder for the beaſts of the field: ſo when the fleſh of man is laid in the graue, it is meat for the wormes. *I ſhall ſay to corruption, thou art my father, and to the worme thou art my mother, and my ſiſter,* Iob 17.4. *Man ſhall ſleepe in the duſt, and the wormes ſhall couer him,* Iob 21.26. *The moath ſhall eate within vs like a garment, and the wormes ſhall eate them like wooll,* Ion. 4.6. Iob. 17.4. Iob. 21.26.

Esa.51.8. Act.12.23. Ion.4.6. Esa.51.8. Herod *was eaten of wormes*, Act. 12.23. As a *worme did eate* Ionah *his gourd*, Ion. 4. 6. So wormes shall eate our flesh. The grasse will perish if it be neuer cut downe: so man will become as a rotten leafe if he liue long. This life is as a short misery. *Man that is*

Iob 14.1. *borne of woman is of short continuance*, Iob 14.1. I would haue no man say, I haue so many yeares to liues, yeares are not thine, they are but lent thee. This answere was made to one saying, I haue fourteene yeares to liue, thou doest mention fourteene yeares which thou hast not, nor maist not haue, but thou forgettest the many yeares which thou hast had. *Iacob* saide, *fewe and euill*

Gen.47.9. *haue the dayes of my life beene*, Gen.47.9. *The time of our life is threescore yeares and ten, if a man come to foure-*

Psal.90.10. *score, then there is nothing but weakenesse*, Psal. 90.10. All come not to seuentie yeares, or to eightie, & some liue an hundred, but most die before they come to seuenthty. Some die in their youth, some in their old age. God hath ordained to euery liuing creature his appointed time wherein to liue, grow, and increase, so to decrease and die, and as it pleaseth him to prolong or abridge their liues, so doth he dispose of the second causes and meanes whereby hee will haue it brought to passe, and so euery one hath his certaine bonds and terme of life set him, yet none but God onely can attaine to the knowledge thereof. *Is there*

Iob.7.1. *not an appointed time to man vpon earth, and are not his dayes as the dayes of an hireling*, Iob 7. 1. *Are not mans dayes determined, the number of his moneths are with thee, thou hast appointed his bounds*, which (if he would) *hee*

Iob.14.5. *cannot passe*, Iob. 14.5. *All the dayes of my appointed time*

Iob.14.14. *will I waite till my changing shall come*, Iob. 14.14. God hath

hath appointed how long euery man ſhal liue, though foureſcore yeares be no long courſe, yet there are but few that hold out to the vttermoſt ende thereof in regard of them that ſtay by the way. Some are cut off euen before they haue begun their courſe, and ſome in the midde way, & that through ſo many ſorts of ſicknesſes with other inconueniences and accidents, that a man cannot poſſibly comprehend or conceiue them all.

The firſt vſe reproueth ſuch as know their fleſh is as graſſe, yet they ſeeke things for this life onely, *they wallow in wealth*, and haue all things at their wils, *they are cloathed in fine ſilke and purple*, they glitted and glifter with gold and pearles, *their faces are couered with fatneſſe*, Iob. 15.27. *they beate the people to pieces, and grind the faces of the poore*, Eſa. 3.15. *They ſwallow vp the poore.* Amo. 8.4. *They eate the fleſh of the people, and flay off their skinne*, Mich. 3.3. They are attended with great traines and troupes of men, they lead mightie Armies, and are carried in Coaches like Princes, for aboundance of all things, they are as mortall Gods vpon earth, yet are ſoone bereft of all their riches and glory, and periſh as the graſſe, what fooliſhneſſe hath wrapt vp their vnderſtanding, what blindneſſe hath poſſeſſed their hearts, what vanitie hath bewitched and rauiſhed their mindes, what miſt of error hath compaſſed them and ouerſhadowed the light of their knowledge, that they ſeeing the frailtie of their owne eſtate and condition. Can any thing in this life, be either durable or very delightſome, when life it ſelfe is ſo fraile and tickle a thing. The Apoſtle ſaith, *The world vaniſheth and the luſt thereof.* 1. Iqh. 2. 17. *Salomon* concludeth all worldly

Vſe. 1.
Luk. 16.19.
Iob. 15.27.
Eſa. 3.15.
Amo. 8.4.
Mich. 3.3.
1. Ioh. 2.17.

worldly things vnder a moſt vncertaine, fraile and brittle condition, cenſuring them all with one iudgement: *vanitie of vanities, all is vanitie*, Eccleſ. 1.2. Came not *Cræſus* the rich Prince to miſery for all his wealth. *Xerxes* the King of *Perſia* for all his pompe and glory diſcomfited. Did not *Dioniſius* the King of *Siracuſe* fall from a King to be a ſchoolemaiſter. Did not *Beliſarius* fall from a giuer to bee a receiuer, from a rich man to be a begger. Came not *Iob* from great riches to miſerable pouertie for a time. Doe not many floriſh to day in wealth, and to morrow come to extreame pouertie. Are we all as graſſe and wormes meate, why then doe wee make ſo much of the fleſh which ſhall periſh, and doe not adorne and decke the ſoule with vertues which ſhall be preſented to God in the day of iudgement. We doe not regard our ſoules, but prefer our bodies before them. It is a great abuſe when the miſtreſſe ſhall become an handmaide, and the handmaide miſtreſſe: ſo it is a great abuſe when the ſoule is not regarded, and the body preferred before the ſoule.

Eccleſ. 1.2.

Iob. 1.21.

Dominam ancillari, et ancillam dominari magna eſt abuſis.

Seeing our bodies ſhall periſh as graſſe, let vs ſay, *Chriſt is to mee in life and death aduantage.* Phil. 1.21. When we die we ſhall be deliuered out of two priſons at once, the one ſo much worſe then the other, as it is worſe to be with-held from perfect bliſſe, then from the libertie of a moſt painfull and tedious pilgrimage. We now liue to die, but then wee ſhall die to liue for euer: now liuing we are continually dying, but then once dying neuer to die more. Wee ſhall leaue a ruinous and baſe cottage, & paſſe to a moſt glorious and bleſſed pallace, whoſe pauement *is pure gold, and whoſe*

gates

gates are pearles, Reuel.21.21. By this wee may gheſſe what roomes wee are like to finde, where our Sauiour *prepareth the place*,, Ioh.14.2. Had the Prodigall ſonne cauſe to ſorrow when he was to depart from this dirtie village, and the company of ſwine *to his fathers houſe*. Who would not bee able to caſt off a ſacke of dunge to receiue *long white robes*, Reuel.7.14. I hope we ſhall haue neither oxen to try, nor farme to ſee, nor wiues to with-hold vs from going, *Luk.* 14.18.19.20. Wee haue had toile enough in the ſeruitude of *Egypt*, we haue wandred long enough in the deſert in continuall battaile with Gods & our enemies, and in death the time is come to take our repoſe, and inioy the felicitie of the land of promiſe. Wee haue beene in the mount *Sinai* with *Moſes*, when thundrings began to be heard, lightnings to flaſh, and a thicke darke cloude to couer the mount, but wee ſhall come to enioy his glory, whoſe terror we haue already ſuſtained.

Reuel.21.21. Iohn.14.2. Luk.15.17.18. Reuel.7.14. Luk.14.18.19.20.

This may reproue ſuch as feare death, *The ſting of death is taken away, O death where is thy ſting*, 1.Corint. 15.55. Some would die, but they would not die a violent death. What cauſe haue we to feare death, wee haue but one life, and but one can we looſe. *Goliah* was as much hurt by *Dauids* litle ſtone, 1. *Sam.*17.50. as *Sampſon* by the waight of a whole houſe, *Iudg.* 16. 30. *Ely* had as much harme by *falling backward in his chaire*, 1.Sam.4.18. as *Iezabel* by being thrown downe from a high window, 2.King.9.33. All they that ſtoned *Stephan to death*, tooke no more from him, Act.7. 59. then an ordinary ſickneſſe did from *Lazarus*, Luk. 16.19. One death is no more death then another, and as well the eaſieſt, as the hardeſt, taketh our life from

1.Cor.15.55. 1.Sam.17.50. Iudg.16.30. 1.Sam.4.18. 2.Kin.9.33. Act.7.59. Luk.16.19.

vs. Let vs bee willing to leaue this sinfull world, *desiring to bee dissolued and to bee with Christ*, Philip. 1. 23. Why should wee feare that which cannot be auoided. The very necessitie of death should make vs not vnwilling to die, and the remembrance of our mortalitie should make vs litle feare, when experience sheweth vs, that we are mortall. Liue well, and die well we may, if please God, but liue long, & not die, we cannot. We should not thinke our life shortened, when it is well ended. He dieth olde enough, that dieth good: and life is better well lost, then euill kept. Wee goe but that way, the which all the world before vs hath gone, and all that come after vs shal follow & beare vs company.

Philip. 1. 23.

4 If we bee not warned, neither will take it for a warning, that we are as grasse, death may come before we are aware, and surprise vs, when wee shall not haue time to learne to die. Wee must be prepared, Luk. 12. 40. We must *watch*, Mark. 13. 37. *How soone is the grasse cut downe*, and so, *how soone doth man die. The day of death will come suddenly, as thiefe in the night*, 2. Pet. 3. 10. A thiefe giueth no vvarning vvhen he vvill come, but commeth vvhen men are asleepe: so the day of the Lord commeth suddenly, vvhen men are altogether vnprouided. Before a ruinous house fall, the rafters cracke and giue warning. At a strangers comming, the dogge barkes and giues warning: before a storme the cloudes giue vvarning, and the trumpet biddeth men prepare to battell: but the day of death commeth suddenly, all the time from the birth to death, is a time of preparation. When the bird thinketh her selfe safe, then is she nearest to death, when the shipmaster is in sight of land, hee may be in greatest dan-

Luk. 12. 40.
Mark. 13. 37.
2. Pet. 3. 10.

master

ger, for commonly in the range or harbour is the Shippe loſt, the want of care drowneth the Shippe, the want of skill is the ruine of the ſouldiers, the want of foode ſtarueth the ſheepe, and the want of preparation to die caſteth thouſands into perdition.

As a flower of the field ſo floriſheth hee.] Mans life is compared in the Scripture to a ſpan for the ſhortneſſe thereof, Pſal. 39. 5. *To a ſhadow*, Pſal. 102. 11. Firſt, for the cauſe, for as the ſhadow is formed of light and a body, ſo is man of an intellectuall ſoule, and a humaine body. Secondly for the figure and likeneſſe, as the ſhadow is ſometimes long, and ſometimes ſhort: ſo ſome men liue long, ſome but a ſhort time. Thirdly, for the flight, the ſhadow is changed with the mouing of the body: ſo is the life. The ſhadow in the morning is not as it was at night, and the health of the body in the morning is not as it was at night. The ſhadow flieth from a man following it, and it followeth a man flying from it: hee that looſeth his life ſhall ſaue it, & he that will ſaue his life ſhall looſe it. Fourthly, for the meaſure, the longer the day, the ſhorter the ſhadow: and the ſhorter the day, the longer the ſhadow: ſo the higher the day of proſperitie, the ſhorter the life: and the ſhorter proſperitie is, the longer mans life ſeemeth to be; *Iobs* proſperitie was ſhort, therefore his life ſeemed long, I will (ſaith hee) *ſpeake in the bitterneſſe of my ſoule*, Iob 10. 1. *For he was euen weary of his life, to ſmoake that vaniſheth*, Hoſ. 13. 3. *To a bubble that is diſſolued. To a weaueers ſhuttle for ſwiftneſſe*, Iob. 7. 6. *To a cloude that is driuen with the winde*, Iob. 7. 9. *To a vapour which is ſoone diſperſed*, Iam. 4. 14. And here to graſſe which withereth, and to a fading flower.

Text. Pſal. 103. 15. Pſal. 102. 11. Iob. 10. 1. Hoſ. 13. 3. Iob. 7. 6. Iob. 7. 9. Iam. 4. 14.

Doct.3. *That the whole outward glory of man is but as a fading flower.* Though a flower may bee faire in ſight, ſweete for ſmell, curious in colour, and glorious for beautie, yet it will fade: ſo man may be great in place, noble in birth, mightie in ſtrength, valiant in courage, wiſe in ordering and diſpoſing, carefull in prouiding, and excellent in knowledge and gifts, yet all will fade and fall away. A flower groweth ſpeedily, but being cut downe, turneth as ſpeedily to its former matter: ſo man quickly groweth vp from the earth, & aſſoone turneth to earth againe. Doe not thou glory, doe not thou praiſe, doe not thou admire, at outward things, for they will fade away, they are as a reede of *Egypt*. That which men moſt glory in they are ſooneſt depriued off, I ſpeake of worldly things. Some glory in their birth, nobilitie, and houſe frō whence they came, all theſe are Gods gifts, but not much to be ſtood vpon, *The God of heauen hath giuen thee a Kingdome, power and ſtrength, and glory*, Dan.2.37. Some glory in their riches, why doeſt thou ſo, either they will leaue thee, or thou muſt leaue them, *all riches haue their wings as an Eagle, and flye into the heauen*, Prou.23.5. The Apoſtle ſaith, *truſt not in vncertaine riches*, 1.Tim.6.17. *Riches are vncertaine, becauſe they haue wings, and becauſe they auaile not in the day of wrath*, Prou.11.4. *Siluer and gold cannot deliuer them in the day of the wrath of the Lord*, Ezechi:7.19. *That which our Sauiour calleth thornes*, Matth. 13.7. *Paul* calleth vncertaine riches. Doe riches content, no, the more men haue, the more men craue, and commonly they are the greateſt beggers, which haue the greateſt portion, *hee that loueth ſiluer, ſhall not bee ſatisfied with ſiluer*, Eccleſ.5.9. A couetous man

Dan.2.37.
Prou.23.5.
1.Tim.6.17.
Prou.11.4.
Ezechi.7.19.
Mat.13.7.
Eccleſ.5.9.

man is not ſatisfied with riches, for the more hee gathereth together, the more he deſireth, the graue and deſtruction can neuer be full, ſo *the eyes of man can neuer bee ſatisfied*, Prou.27.20. The couetous man deſireth all that his eye ſeeth. The couetous ſaith, *What ſhall I doe becauſe I haue no roome*, Luk. 12.27. Some glory in pleaſure, pleaſure is like lightning, ſweete but ſhort, much coſt and care for a litle ſport, nay one houres ſport, may bee recompenced with eternall puniſhments. Some glory in the world, and worldly things, notwithſtanding this I muſt tell thee, either thou wilt faile in purſuſing them, or elſe when thou haſt caught them, they will bee ſo vaine that they will giue no contentment. Some glory in beautie, beautie will vaniſh with a ſickneſſe, or conſume in time. Some glory in their ſtrength, mans ſtrength is but weakenes. Some in honour, man ſhall not continue in honour, *Hee is like the beaſtes that die*, Pſal. 49. 12. *It is an euill ſickneſſe, and a great vanitie, when a man ſhall haue riches, and treaſure, and honour: and want grace to ioy in them. Eccleſ. 6. 2.* Some in the praiſe of men, which indeede is but winde, *No man knoweth whether it commeth, and whether it goeth*, Iohn 3.8. As the childes loue, ſo the peoples commendation is gotten and forgotten in an houre The Prophet ſaith, *Let not the wiſe man glory in his wiſedome, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches. But let him that glorieth, glory in this, that hee vnderſtandeth and knoweth mee, Iere. 9.23.24.* Let not the wiſe man glory in his wiſedome, for wiſedome ſhall not deliuer the wiſe from death, nor ſtrength the ſtrong, nor riches the rich: but faith in Chriſt, and a good conſcience in all things

Pro.27.20. Luk.12.17. Pſal.49.12. Eccleſ.6.2. Ioh.3.8. Ier.4.23.

shall deliuer the godly from the second death.

Vse. 1. Is it so, that glory, pompe, honour, and beautie are as a fading flower, then let not vs affect these things too much, let them not steale away our hearts. *wee*

Colos. 3. 2. *should set our affections on things aboue*, Col. 3. 2. It is not simply vnlawfull to vse the world, but it is needefull that we be iealous of our selues, to watch our own hearts, that our affections bee not set on the world. Outward glory, pompe, honour, and beautie are but transitory things, so are riches, and the world. *A man*

Mat. 6. 24. *cannot serue God and mammon*, Math. 6. 24. It is an axiome in the Bible, that *amitie with the world, is enmitie*

Iam. 4. 4. *with God*, Iam. 4. 4. Either men must forsake God and loue the world, or bid the world farewell and cleaue to

1. Ioh. 2. 15. God. *wee are taught not to loue the world*, 1. Iohn 2. 15. For we see the daily mutabilitie, and inconstancie of the world and worldly things. Doe not humaine affaires imitate the sea, are not men tossed on earth, more then on the sea, one taketh away this mans ground, another that mans field, another desireth his neighbours wife, another taketh away his seruants. One striueth with his neighbour about water, another about the aire. He that is poore is reproached, he that is rich is sought to be ensnared. Hee that ruleth is subiect to conspiracy, the Magistrate to enuy, and hee that is of power to hatred. There are continuall wars, continuall slaughters, and insatiable desire doth exercise tiranny, couetousnesse ruleth, and lying is preferred. Trust hath taken her flight, truth is a stranger, and salutations are full of suspition, and so all wallow in vi-

Psal. 39. 11. ces, *for euery man is vanitie*, Psal. 39. 11.

2. This may reproue the seekers of these vanities, who

who plod and ſtudy to attaine to them, but being gotten, they profit not much, they cannot ſaue, they may deſtroy, they cannot helpe at the laſt, they may hurt. How greedy are men after honour, how doe they couet promotions, how doe they hunt after riches. They care not who are poore, ſo they be rich: who ſicke, ſo they be whole, who cold, ſo they be warme, who ſinke, ſo they ſwimme. The loathſome *luke-warmneſſe* of the moſt is to be reproued, *Reuel.* 3. 19. And the dangerous *loſſe of firſt loue* in too many to be lamented, *Reuel.* 2. 4. *Let men ſeeke the Lord, whiles he may bee found*, Eſa. 55. 6. *Good and not euill*, Amo. 5. 14. *The Kingdome of God*, Math. 6. 33. *Peace*, Pſal. 34. 14. The time will come when the Scepter and ſepulchre will bee all one, when the Prince and peaſant ſhall bee fellowes, when there ſhall bee no difference betweene the aſhes of veluet, and courſe canuaſſe. What can the belley returne which conſumeth moſt part of mens riches but dunge & corruption, what vaine pompe and glory, but malice and enuy, what vnchaſtitie but hell and the worme of conſcience. Let men and women bee neuer ſo richly attired without Chriſt they are naked, with what iewels and ornaments ſoeuer they are ſet foorth, without Chriſts beautie they are deformed, howſoeuer their faces are painted, and their beautie blazed, without grace they are vgly and monſtrous, nay they carry about them their owne funerall, while their body is a filthy tombe of a more filthy ſoule, not onely dead, but almoſt rotten in ſinne. *Noah* muſt not follow the faſhions of the olde world. *Lot* muſt not follow the faſhions of *Sodome*. *Iob* muſt not follow the faſhions of *Vz*. Wee muſt not follow the faſhions of our corrupt age,

Reuel 3. 16.
Reuel. 2. 4.
Eſa. 55. 6.
Amo. 5. 14.
Mat 6. 33.
Pſal 34. 14.

age, but as *Paul* exhorteth, *in the middes of a crooked and naughtie generation*, we must be, *pure and blameleſſe, ſhining euen as lights in the world*, Philip. 2.15. *Shining euermore to walke in the narrowe path, and enter in at the ſtraite gate*, Luk. 13.24.

Philip. 2.15.

Luk. 13.24.

Wee muſt account ſpirituall things our chiefeſt glory. This ſpirituall glory is either in the world to come, or in this world, that in the world to come is the greateſt. *Reioyce vnder the hope of the glory of God*, Rom. 5.2. *When Chriſt which is our life ſhall appeare, then ſhall yee alſo appeare with him in glory*, Coloſſ. 3.4. The glory which ſhall be conferred may be conſidered either on the bodies or on the ſoules of the godly. The glory which ſhall bee giuen to the bodies of the Saints is threefold, firſt the bodies of the Saints ſhall bee immortall, they ſhall die no more, *for mortalitie ſhall put on immortalitie*, 1. Corinth. 15.53. Secondly, they ſhall be *incorruptible*, they ſhall rot and putrifie no more, they ſhall be free from infirmitie and deformitie, *It is ſowen in weakeneſſe, and ſhall be raiſed in power*, 1. Cor. 15.43. Thirdly, they ſhall be *ſpirituall*, 1. Cor. 15.44. The glory vpon the ſoule ſhall bee the perfection of Gods image in all the faculties of it, then ſhall the memory, will and affection bee made conformable vnto God. The glory in this world is firſt Chriſt, *He is the King of glory*, Pſal. 24.7. Wee muſt bee much in the duties of mortification, before wee can enter into the kingdome of glory, for *no vncleane thing ſhall enter into the kingdome of heauen*, Reuel. 21.27. Wee are vncleane till we be waſhed in the blood of Chriſt by *iuſtification*, and bathed in teares of true repentance by *mortification*. Secondly, the ſpirit of adoption is the

Rom. 5.2.

Col. 3.4.

1. Cor. 15.53.

1. Cor. 15.43.

1. Cor. 15.44.

Pſal. 24.7.

Reuel. 21.27.

ſpirit

ſpirit of glory, if this reſt vpon men they cannot bee miſerable, 1.*Pet.*4.14. Thirdly, our ſoules are our glory. Fourthly, the *teſtimony of a good conſcience* is our glory, 2.*Corinth.* 1.12. In a word, *God is our glory*, Pſalm.3.3. 1.Pet.4.14. 2.Cor.1.12. Pſalm.3.3.

For *the winde goeth ouer it, and it is not.*] The word is taken for *winde*, for the *ſperit*, for the intellectuall *ſoule*, for the *will*, and for the *aire*, but moſt expoſiters read it, *the winde goeth ouer it.* The Prophet doth not ſay, it is burned with the heate of the Sunne, or deſtroied with the cold of the winter, or cut downe with the hand of the mower, but *the winde goeth ouer it, and it is not*, that is, *the winde goeth ouer the flower, and it is not, for it is withered.* As a flower is deſtroyed by the paſſing of ſome winde: ſo mans life doth faile with a light occaſion. Text.

That mans life and glory are ſoone gone. First, mans life is ſoone gone, how many at vnawares haue beene burnt vp in their owne houſes, how many ſlaine by beaſtes in the field, how many deuoured by the ſame, how many conſumed in common peſtilences, murthered by thieues, ſlaine by their enemies, killed by the fall of an houſe, as thoſe on whom *the tower in Siloam fell*, Luk. 13.4. They *ſpend their dayes in wealth, and ſuddenly they goe downe to the grane*, Iob 21.13. *Sodome was deſtroied in a moment*, Lam.4.6. *Siſera* ſoone ſlaine by *Ioel*, *Iudg* 4.21. The *Philiſtims* by *Sampſon*, Iudg.16.30. *Saneherib* by *Adramelech* and *Sharezer*, Eſa.37.38. Man can take life away, but he cannot giue life. There is great paines and paiments beſtowed before one come to mans eſtate, and then a ſmall thing taketh away his life. As when a bladder is blowne great with great Doct.4. Luk.13.4. Iob.21.13. Sam.4.6. Iudg.4.21. Iudg.16.30. Eſa.37.38.

paine, a pricke of a pinne will giue vent for all the winde: ſo when man is growne vp, a litle thing will depriue him of life, a ſtab with dagger or knife will take from him his life, becauſe life it ſelfe is fraile, brittle, vnſtable, and of all things moſt vncertaine. As the *Spiders* webbe which is long time ſpinning, is ſwept away and deſtroyed vpon a ſudden: ſo mans life which hath continued many moneths and yeares in a moment ceaſeth, *I haue cut off like a weauer my life*, Eſa. 38. 12. One is choakt with an haire in milke, another ſtrangled with the ſtone of a grape, another with a flie ſome cruſhed and troden to death. *Man continueth not in one ſtay, hee is of fewe dayes in his body, and full of trouble in his eſtate.* Secondly, *mans glory is ſoone gone.* The Prophet ſaith, the *glory of Epraim ſhall flie away like a bird, from the birth, and from the wombe, and from the conception.* Hoſ. 9. 11. By glory is meant riches, power, honour, and renowne. As a bird doeth not long ſtay in a place: ſo glory, as riches, and ſuch like doe not long continue. The ſmoake aſcending vpward from the chimney at the firſt is great and thicke, but it is quickly ſcattered and out of ſight: ſo the glory of the men of this world, by litle and litle is obſcured, and vaniſheth cleane away.

Eſa 38.12.
Fabius Senator
Anacreon.
Adrianus Papa.
Lanat. in 27.
Prouerb, Iohan.
Stow 44. ann.
Eliz.
Hoſ. 9. 11.

Vſe. 1. The firſt vſe wee muſt remember our ende, how fraile and fickle a thing our life is, hence is it, that *Dauid* ſaith, *Lord let mee knowe my ende, and the meaſure of my dayes, what it is, let mee knowe how long I haue to liue,* Pſal. 39. 4. Thy life is as the palme of thy hand, if it be compared with eternitie, and it may bee more truely called the ſhadow of death then life. It is decreed that the death of all is a certaine houre, but the houre

Pſal 39. 4.

of

of death vncertaine. It is better the houre of death be vnknowne, then knowen. *Moſes* ſaith, *Teach vs to number our dayes, that we may apply our hearts vnto wiſedome*, Pſalm.90.12. That wee may haue the fewneſſe of our dayes in memory, that vvee promiſe to our ſelues no great things in this world, but that our mindes bee ſet vvholly on the ſtudy of heauenly wiſedome. Let vs conſider how many yeares vvee haue liued in the vvorld, how many of them vvee haue ſpent in ſleepe, and eating, how many in childhood and vanities, how many in vvorldlineſſe and vvickedneſſe, and how few in pietie and godlineſſe, vvhy doe I ſpeake of yeares, I may ſpeake of moneths, nay of dayes, nay of houres: vve neede not the Art of Arithmeticke to number the houres that many of vs haue ſpent in reading, praying, meditating, examining, hearing, and practiſing holy and Chriſtian duties. *Let vs now returne to the Lord*, Iere.4.1. *Let vs heare his writ, while it is to day*, Heb.3.13. *Let vs ariſe and depart for this is not our reſt*. Mich. 2.10. Let vs be more frequent in prayer, more carefull in hearing, more conuerſant in meditation, more painfull in ſeeking, more diligent in examining, and more ſtudious in doing. Let not God, the author of time, haue the leaſt part of time ſpent in his ſeruice. *Let vs redeeme the time*, Coloſſ.4.5. Buy it with repentance, vvatching, faſting, praying, and with ſtrong cries, let vs make our peace, & *fly from the anger to come*, Math.3.7. Let vs *remember our Creator in the dayes of our youth*, Eccleſ.12.1. God vvill haue the *firſt fruites, and the firſt borne* are due to him. Let *vs conſider our latter ende*, Deut.32.29. and how quickly our life vvill be gone. *Our ſinnes cleaue ſo faſt vnto vs, that wee doe*

Pſal. 90. 12.
Iere.4.1.
Heb.3.13.
Mica.2.10.
Colloſſ.4.5.
Math.3.7.
Eccleſ.12.1.
Deut.32.1.

Lament.1.9. *not remember our latter ende*, Lament.1.9. Wee are care-
2.Pet.1,10. lesse in making our *calling and election sure*, 2.Pet.1.10.
It is sufficient for vs that wee haue spent the time past of our liues after the lustes of the Gentiles, walking in wantonnesse, lustes, drunkennesse, ingluttonies, drinkings,
1.Pet.4.3. *and in abominable idolatries*, 1.Pet.4.3. Our gray haires, our sickly bodies, our weakenesses, and infirmities, the shortnesse of our liues, the iudgements of God on others, and his mercies toward vs, should make vs *al-*
1.Cor.15.58. *way aboundant in the workes of the Lord*, 1.Cor.15.58. That is, we must proue our constancy in faith, and our loue to God and our neighbour, by earnest study, endeauour, and zeale, not that our workes can bee superogatory, and more then due, but that we ought to excell in the things that are due. Let vs double our imploiment in reading the Scripture. Prayer must bee sent before, vnderstanding desired, the continuance of meditation giuen, that the Scripture might transforme vs into it selfe after a sort. In reading the Scripture, the guide oft to be the grace of God, study and diligence must be giuen, that all may be referred to edification. In meditation, which putteth life and strength into all other duties. Wee must meditate on Gods maiestie aboue vs, on our nature within vs, on the vanitie of the world without vs, on the shortnesse of life behinde vs, and on heauen which is set before vs. In hearing of the word preached, which is the meanes of knowledge, and faith, and of all grace, with the blessed and prosperous grouth and increase there-
Omnium sapientium vita est mortis meditatio. of. In conference, in mortification, and in mercy. The life of all wise men is the meditation of death.

Is outward glory soone gone, I for the glory of man endeth.

endeth with the life of man. It is hard to bee gotten, ſhort of continuance, and ſorrowfull to be left. It is giuen to men, not that they ſhould giue themſelues to it, or to affect it too much. *Be not thou afraid,* (ſaith the Prophet) *when one is made rich, and when the glory of his houſe is increaſed. For hee ſhall take nothing away when he dieth, neither ſhall his pompe deſcend after him,* Pſalm. 49.16.17. *Salomons* glory ended with his life, ſo did *Hamans, Herodes,* and *Neroes.* The affecting of outward glory doeth cauſe many to fall from God. The *loue of the world made* Demas *forſake Chriſt,* 2.Tim.4.10. The *loue of money* made *Iudas* ſell Chriſt, Math.26.15. The *loue of riches*, made the couetous man looſe Chriſt, *Luk.*12.20. And the ſeeking of vaine glory, maketh many men neglect Chriſt. *Seeke Chriſt and yee ſhall liue,* Amo.5.6. *Seeke him while hee may bee found,* Eſa. 55. 6. He that hath *Iſachar his burden muſt needes couch,* Gen, 49.14. *He that hath rent his net, will take nothing,* Luk. 5.5. They which *are laden with thicke clay cannot mount vp before the Lord,* Habak.2.6. They can neuer bee *faithfull diſpoſers,* that are faithleſſe workers, 1.*Cor.*4.2. *They will ſay and doe not,* Math 23.3. So they which labour much for vaine glory, will hardly attaine to true glory.

Pſal.49.16,17. 2.Tim.4 10. Mat,26.15. Luk.12.20. Amo.5.5. Eſa.55.6. Gen,49,14. Luk. 5.6. Haba,2.6. 1.Cor.4.2. Mat,23.3.

And the place thereof ſhall knowe it no more.] When the flower is cut off, or withereth, the roote is greene in the earth, but man when hee is once dead ſhall liue no more here, hee ſhall liue no more vpon earth. Hee ſhall bee ſeene no more here, hee ſhall liue no more in this world. The place where a flower hath growne ſhall know it no more: ſo the place ſhall know no more where man hath liued.

Text.

Doct. 5. *That man being once dead ſhall liue no more on earth.* Who of all our fathers departed this life haue liued againe a naturall life, *wee ſhall goe to them, they ſhall not com to vs*, they triumph, wee fight, they at their iourneyes ende, wee trauailing, they in the hauen, wee on the ſea, they at reſt, wee in trouble. *Remember that my life is but winde, and that mine eyes ſhall not returne to ſee pleaſure. The eye that hath ſeene me ſhall ſee me no more, thine eyes are vpon me, and I ſhall be no longer. As the cloude vaniſheth, and goeth away: ſo hee that goeth downe to the graue ſhall come vp no more. He ſhall no more returne to his houſe, neither ſhall his place knowe him any more.* Iob.7.7.8.9.10. As if *Iob* had ſaid, after death I ſhall not liue here on earth, enioying my riches, my dignities, and power, I ſhall not come againe to eate and drinke, to haue children, and to be reſtored to my former eſtate, I ſhall not command ſeruants, nor bee commanded by any higher power on earth, my life ſhall bee a communion with the bleſſed Trinitie, my ioy the *preſence of the lambe*, my exerciſe *ſinging*, my dittie *praiſe yee the Lord*, my conſorts *Saints* and *Angels*, the place *the heauen of heauens*, 1.Kin.8.27. *The Paradiſe*, Luk.23.43. *The bridegromes chamber*, Pſal.19.5. *They which now ſee me, ſhall ſee me no more on earth my ſoule* at the time of diſſolution *ſhall returne to God that gaue it*, Eccleſ.12.7. *and my body to the duſt, duſt I am*, concerning my body, Gen.3.19. *There is hope of a tree if it be cut downe, that it will yet ſprout, and the branches thereof will not ceaſe. Though the roote of it waxe olde in the earth*, and the ſtock thereof be dead in the ground. *Yet by the ſent of the water it will bud and bring forth boughes like a plant. But man is ſicke and dieth, and man periſheth,*

Iob.7.7.8. 9.10.

1.Kin7.8.27. Luk.23.43. Pſal.19.5.

Eccleſ.12.7. Gen 3.19.

periſheth, and vvhere is he, Iob 14.7.8.9.10. Hee that is once dead naturally cannot bee repaired againe, hee cannot returne to liue on earth. An houſe that is fallen may bee built againe, a tree that is fallen may bee vnderpropped and ſtaied vp againe: but man being dead can returne to his naturall life no more. *My dayes are ſwifter then a vveauers ſhittle, and they are ſpent vvithout hope*, Iob 7.6. A weauers ſhittle is ſoone from one ende to another: ſo wee are ſoone from the day of birth, to the day of death: and our dayes are ſpent without hope euer to liue a naturall life. *If a man die, ſhall he liue againe*, Iob 14.14. When the ſoule is ſeparated from the body, the body lieth as a ſtocke or blocke terrible to behold: if it lie a while vnburied it wil putrifie and ſtincke. Wee loue no man ſo much in his life, as wee loath him after death: for then wee cannot ſee him dead, whom wee were neuer weary beholding when he was aliue. To deſire or wiſh him liuing that is dead, is in vaine. The liuing ſhall goe to the dead, but the dead not come to the liuing.

Iob 14.7.8.9.10. Iob 7.6. Iob 14.14.

Firſt, it may warne and admoniſh men to doe good whiles they liue, and to ſet all things in order before they die. If thou haſt wronged, make reſtitution in thy life-time, for thou ſhalt not come againe to reſtore. If thou wilt giue, doe it in thy life time, for thou ſhalt not come againe. No doubt the rich man would haue beene more pittifull and mercifull if hee had liued againe on earth. *Mercifull giuers ſhall be the children of the higheſt*, Luk.6.35. And bee like God their father, who is *the father of mercies*, 2.Cor.1.3. They ſhall bee his *Stewards* to diſpoſe his goods, Luk.16.2. And his hands to diſtribute his almes. *All that thy hand*

Vſe 1.

Luk.6.35. 2.Cor.1.3. Luk.16.2.

ſhall

ſhall finde to doe, doe it vvith all thy power, for there is neither worke nor inuention, nor knowledge, nor vviſedome in the graue vvhither thou goeſt, Eccleſ.9.10. Here wee muſt repent, here we muſt giue, for after death theſe actions ſhall haue no place. In this life doe good, after this life receiue good: here labour, hereafter reſt. In earth action, in heauen contemplation. The *dead* are ſaide to *reſt from their labours*, Reuel. 14.13. And although the ſoule thorough death doeth not looſe his faculties, notwithſtanding ſhe doth not exerciſe her operations. The action of the godly after this life is a perpetuall fruition of eternall happineſſe, put in the contemplation of diuine glory. Our Sauiour ſaith, *I muſt doe the vvorkes of him that ſent me, vvhile it is day, the night commeth vvhen no man can vvorke*, Ioh.9.4. *Worke vvhile yee haue haue light*, Ioh.12.35. *While we haue time, let vs doe good to all men*, Gal 6.10. As all time is not fit to ſow and plant: ſo all time is not to doe good, for after death there is no place of repentance, nor no effect of ſatisfaction. Hard dealing men giue gifts to the poore after death but too late. Funerall beneficences is not free but formal, not chearfull, but extorted. Becauſe the time of repentance, ſatisfaction, reſtitution, and ſuch like will not long laſt and continue, let vs now repent and turne to the Lord, *to day if yee will heare his voice harden not your hearts*, Hebr.3.7.8. *Exhort one another daily, while it is called to day*, Hebr.3.13. Make ſatisfaction to thoſe men whom thou haſt wronged, and reſtore ſuch goods, lands, and poſſeſſions as thou doeſt detaine from any man, there can be no true repentance *while the treaſures of wickedneſſe are in the houſes of the wicked*, Mica.6.10.

Eccleſ.9.10.

Incerris actio in cælis contemplatio.
Xeimontes.

Reuel.14.13.

Ioh.9.4.
Ioh.12.35.
Gal.6.10.

Nullus pœnitentiæ locus, nullus ſatisfactionis effectus.
Cypria ad demetr.

Perk.

Hebr.3.7.8.

Quotidie eſt hodie.

Heb.3.13.

Mica.6.10.

Secondly,

Secondly, it may reproue many who affirme that they haue ſeene and heard dead men to walke and talke, to frequent their promiſes, and to ſay, I am the ſoule of this man, or of that woman, I am tormented grieuouſly in *Purgatory*, for this or that which I haue done, I might be deliuered, if ſo many *Maſſes* were ſaid for mee. If they be not popiſh which make ſuch falſe apparitions for gaines ſake, they are certaine euill ſpirits, *Satan can transforme himſelfe into an Angell of light*, 2. Cor. 11.14. Why not into a ſoule. He *entred into Iudas*, Ioh. 13.27. He *filled Ananias heart*, Act. 5.3. He *worketh mightily in the ſonnes of diſobedience*, Eph. 2.2. Hence it is that they are called *the children of the diuell*, as *Paul* ſaid to *Elimas*, *and full of all ſubtiltie and all miſchiefe, the child of the diuell, and enemy of all righteouſneſſe, wilt thou not ceaſe to peruert the ſtraight wayes of the Lord*, Act. 13.10. Such were the Iewes to whom Chriſt ſpake, *Yee are of your father the diuell, and the luſtes of your father yee will doe.* Ioh. 8.44. Hence is that the holy Ghoſt ſaith, *woe to the inhabitants of the earth, and of the ſea, for the diuell is come downe vnto you, which hath great wrath, knowing that hee hath but a ſhort time*, Reuel. 12.12. He is a *deceiuer* of the people, Reuel. 20.3.8. And his ſleights and deceits are called *the deepeneſſe of Satan*, Reuel. 2.24. The diuels perloaps cannot aſſume dead mens bodies, for t hey are more vnfit for motion, then dead inſtruments that neuer had life. It is a peculiar worke of Gods power to raiſe the bodies of men out of the graue. The Scripture doth not mention that euer euill ſpirits did appeare with true bodies.

2. Cor. 11.14.
Ioh. 13.27.
Act. 5.3.
Epheſ. 2.2.
Act. 13.10.
Ioh. 8.44.
Reuel. 12.12.
Reuel. 20.3.8.
Reuel 2.24.

Seeing, mans dayes are few, fraile and fickle, few, for

foureſcore yeares is a long time now, though foure hundred were not much in time paſt, fraile, for the ſtrongeſt man is but weake, and fickle, for we are ſpeedily from the wombe our liuing mothers, to the wombe of our dead mother earth. Mans dayes are not onely few, fraile, and fickle, but ſhort, and ſo his liuing death is changed to an euerlaſting life, and the end of a temporall is the beginning of an eternall life. Mans dayes are not onely ſhort, but alſo full of trouble, notwithſtanding the ſorrowes of a bitter life ſhall bee recompenced with a bleſſed death, and the going out of a bad, is the beginning of a better world. Mans dayes, pompe, glory, birth, blood, are but as vaniſhing flowers, this world is tranſitorie, and when man dieth he ſhall leaue all behind him, hee ſhall carry no more with him going, then he brought comming: no more out of the world, then hee brought into the world, whereof he ſhall haue any vſe: and when a man is dead he ſhall returne no more. If a man wrong, or deceiue, oppreſſe and goe beyond the ſeas at his returne hee may right thoſe he hath wronged, and relieue thoſe he hath oppreſſed: but man that wrongeth, oppreſſeth, and iniureth in this life, and dieth in the ſinne, ſhall not returne to liue on earth, to repent for it, neither to ſatisfie for it, therefore while we liue, let vs ſo liue, that we may liue in death.

I haue hitherto ſpoken of life and death, now I muſt ſpeake ſomething of the life and death of this *worſhipfull Gentleman* whoſe body ſtandeth before vs ready to be interred.

To liue well is the ready way to die well, as men liue: ſo they for the moſt part die. A bleſſed life, ſhall haue a

bleſſed

blessed death. Such as expect for comfort in death, must be obedient to God in life. If men will liue till they be dead, they must die while they liue, a good life here, bringeth a good death hereafter. That his life was godly appeared by his hospitalitie how many of the Saints hath he fed, and lodged, insomuch as it he was a *Gaius* for them, how did he relieue the poore daily at his doores and in time of sicknes how prouident was he for them. He was a peace-maker amongo his neighbors, composing controuersies, and ending many needlesse suites, which either pride, or tyranny, or selfe-will, or enuy had begun. Hee had a great loue to the meanes of his owne saluation, I meane the preaching of the word, frequenting it often if his health did serue him, countenancing & supporting the Lecture where he was a continuall hearer. How kinde and affable hee was to Gods Ministers they will be ready to witnesse. In his sickneſſe he was very penitent and sorrowfull, confessed his sinne, desiring God to forgiue him: nay, assuring himselfe that all his sinnes were pardoned and forgiuen for Christs sake. In his sickneſſe he was patient, weary of the world, desirous to goe home, forgiuing and forgetting all wrongs and iniuries done him. His talke for the most part in his sickneſſe was of heauenly matters, and such as came to comfort him, might receiue comfort from him. He did often pray, and ioyne in praier, and which was worthy obseruance did pray for a blessing on Phisicke before hee would vse it. He vsed all lawfull meanes commending the successe to God. So liued he, and thus died he, leauing an earthly possession, and a house of clay, but now enioying an heauenly inheritance, a mansion, a resting

place of eternall glory, leauing louing friends: but now enioying such as are more louely, leauing children, and yet gone to his children. All did not speake well of Christ, some saide hee was a deceiuer, some a glutton, some a wine-bibber, some a company keeper of wicked men; so all may not speake well of this Gentleman, there be cursing *Shimeries*, and rayling *Rabshakethes*, some that will speake good of *none*. As the red *dragon cast out water after the woman that had brought foorth a man child to drowne it*; so such as are the *dragons* young will cast out slanders, lies, false reports, and cursed speeches after those which die in the Lord to disgrace them. The liues of such men as loue to disgrace the dead we may know, their death God knowes.

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